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# The Pacific Churchman

San Francisco, California

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Volume XLI APRIL 15, 1906. Number 18

"Welcome, happy morning!" age to age shall say;
Hell to-day is vanquished, heaven is won to-day!
Lo! the dead is living, God for evermore!
Him, their true Creator, all His works adore!
"Welcome, happy morning!" age to age shall say.

## "OH! ROUSE THEE, EARTH, AND ROBE THYSELF."

Oh! rouse thee, earth, and robe thyself
For the glad Easter Day;
The season of thy sad lament
Has passed, this morn, away.
Bring forth thy choicest blossoms fair,
Thine Easter offerings rich and rare!

Our burdens 'neath the cross we laid
At the dear Saviour's feet;
Lo! in their place the lilies spring,
Laden with perfume sweet,
And close about the Cross they twine,
In all their purity to shine.

So glad a song the people sing
To chime of Easter bells!
That e'en thy breast, oh, happy earth!
With joyous rapture swells.
And flowers upspringing everywhere
Breathe forth their joy upon the air.

Ring out, ye bells, the Easter chime!
Ring out your melody!
This day our hearts from weight of woe
Rise merrily and free.
And, like the lilies pure and white,
Shine 'neath the Easter's glad sunlight.

Oh! rouse thee, earth, and robe thyself,
For this glad time of praise,
And yield thy choicest offerings
As we the chorus raise—
Of joy and peace and sins forgiven,
Through Him by Whom we enter heaven.

MARY D. BRINE.

## AN EASTER SONG.

A song of sunshine through the rain,
Of Spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart!

With shudder of despair and loss
The world's deep heart was wrung,
As lifted high upon His cross
The Lord of glory hung,
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just one day apart!

No hint or whisper stirred the air
To tell what joy should be;
The sad disciples, grieving there,
Nor help nor hope could see.
Yet all the while the glad, near sun
Made ready its swift dart,
And Calvary and Easter Day,
The darkest day and brighest day,
Were just one day apart!

Oh, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go,
In this sure thought let us abide,
And keep and stay our heart,—
That Calvary and Easter Day,
Earth's heaviest day and happiest day,
Were but one day apart!

—*Susan Coolidge.*

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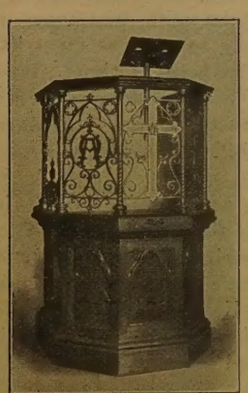
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# THE MAN OF GOD—GOOD BODILY TRIM.

## A CHURCH DIVINITY SCHOOL TALK.

**By the Bishop of California.**

St. Paul, in instructing Timothy, puts particular stress upon the characteristics of a man of God as one who is to be "complete, furnished completely unto every good work." And there is in the word translated "complete" a distinct suggestion of complete fitness for the work. It covers much the same ground as the "apt and meet" of the challenge in the Ordination Office. Taking up, then, the general theme, "The Man of God," proposed in my last address here, let us continue it, to see to-day one important mark of a man of God. He is to be well rounded, symmetrical, developing healthfully on all lines, not a one-sided man in any way. And first let us not miss the decided bearing this has upon bodily hygiene itself. That alone will be enough to attempt to speak of at this time; leaving other lines of the well-balanced worker for future treatment.

We must not make the mistake, either, of supposing that robust health is the most important thing for the clergyman, or that poor health is a sure doom of success in the ministry. From St. Paul with his "thorn in the flesh" and St Timothy with his "often infirmities," down through the centuries, there are thick instances where the very chastening and limitations of sickness and ability to do only so much physically have been turned to the greatest blessedness in the Master's service. And of more than one have I known who had felt that feeble health in the earlier years of their ministry had numbered their days, and at times scarcely dared to plan a year ahead, who, nevertheless, found their ministries prolonged to even the fourscore years of their lives. So that good physical vigor and good length of days in the ministry are by no means always found together, nor can any one reason from ill health in itself to ill result for his career. We have but to recall the cases of a Darwin or a Spencer in scientific activities, or of Green, the historian, to see the testimony to this from other fields. And physical chastening and pain have enriched the devotional literature of the ages.

The real concern must be to make the most of what we have; if indifferent health, to husband it and learn how to use it to the best advantage; if of the ruddy and robust kind, to see to it that we do not neglect it nor impair it. A man may have comparatively few days when he can really say he feels well, and yet, by economizing his strength and time, may be spared to accomplish much. Another may have the vitality and strength of an ox and practically throw it all away. The battle is not to the strong alone.

Now, how are the candidates for Holy Orders to make this critical dealing with the body a matter of wholesome intelligence and habit? Of course, as Christians we have the aim to keep "the body under," that our flesh being subdued to the Spirit we may ever obey the "godly motions"; we have the ideal of purity, that the body is the temple of the Holy Spirit; we have the ideal of destiny, that the body is to be changed and made like unto His own glorious body; and we have the Church's prescription of fasting as a spiritual exercise. All of these things our Divinity School life should read most deeply into our hearts and conduct if we are at all to teach the truth of them to others. "I beseech you therefore, brethren, by the mercies of God," says St. Paul, "to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Divinity students are not exempt from the characteristics of other young men, and like them they are sometimes inclined to try wild experiments with food, exercise, and medicine. Scares about dyspepsia and a hundred other ailments are followed by alternations of starving and stuffing, of violent muscular exertion in some new calesthenic, and then of lassitude; of dosing and then discarding all prescription; of reckless defiance of the rules of health, and then of bunching them all into "twenty minutes." Or, perhaps, crude ascetic ideals appeal to one, and he is likely to fall into a pseudo-asceticism, and try to get himself as much out of condition as possible. Real asceticism has, no doubt, its place, but amateur asceticism of this sort is apt to lead nowhere, and to be of short duration, and while it lasts not altogether convincing as an ideal to sweetness of disposition to one's companions. We read of mediæval monks who could bear the chill of the fireless dormitory and wind-swept cloister the better because the grimy and unwashed cuticle kept out the cold better than the softer and cleaner conditions of these latter days. But we find in contrast with that, counsels more timely for our century in such a writer as the Roman Catholic rector of a New York parish, the Rev. Dr. Wm. Talbot Smith, who, in his book **On the Training of the Priest,** pleads for another ideal in the American Roman seminaries, as follows: "At present too large a number of the young priests enter upon parish work emaciated, weak, bloodless, spend years in recovering from injuries inflicted by seminary training, grow fat and shapeless in body before their youth is passed, and often grow mentally morbid and drop into the grave between fifty and sixty, after a physically irregular and uncomfortable life." He urges a training in the Roman seminaries which will secure "a fine vitality, sound health, a graceful body and a graceful carriage, when the constitution is good at the beginning"; in the case of the feeble or deficient, a training which may "add to the vigor and years and usefulness of the student." And he contrasts the meal hour, which ought to be the "grand social hour of the day," with "the mental irritation of the student as he sits before his awful mess, and listens in dumb pain to the reader in the pulpit describing the mortification of the saints." (Pp. 74, 80, 81.)

Seminary life does call for decided discipline of the body in a sensible health regime. One can put all the resolution of an ascetic, or the determination to conquer a liver, or a digestion, into fixing the cold bath habit in the morning. Of course, there must be care, and, in infirm health, medical counseling about that; but any Divinity School which can send the greater part of its men to their daily work with the circulation and glow and cleanliness of the plunge, or the shower, or the sponge, is, I believe, contributing one of the most important points of all to the good physical trim for that future field, and so, to those sane and not anæmic outlooks upon life and upon duty the world so much needs. There may be more real virtue in a good morning tub than in a sleepy Office recital. But after the tub the Office will not be sleepy. And the clergyman's life will ever bear the marks of such a habit, as it dispels "mulligrubs," and finds elasticity of sinew and of spirit. The red glow from the morning splash will drive off many a blue Monday.

Then, of course, good food and good, regular, suitable exercise must have their due attention. No one can afford to play fast and loose with mealtimes, or with routine sleep and recreation, any more than he can with his hours of faithful work. Owlish hours for study sometimes seem like overwork, when they mark only underthrift of time. Tired feeling all the while may only come from nonsensical nerve-wear, or inhabitual habits. The penalty is sure to follow, sooner or later. Indigestion, irritability, morbid views of things, depression and all that class of clerical crankiness, how they weaken a man's usefulness and belittle him in the eyes of his people! And how often they could be avoided or minimized if in the Divinity School there were more of a conscience to fix right habits of care as to these matters of food and rest and recreation. Every Divinity School dining-room ought to be a kind of silent lecture-room in itself. Walks and tennis courts and gymnasiums **have** a place most congenial for conscience.

It will come to pass, if these considerations prevail with us, that we shall be learning what the man of God should not be with reference to his body in the very best manner possible; that is, by trying to practise what he should be. There is no better way to conquer sloth and gluttony and other sins, down to the grosser temptations. The exhilaration of the morning bath will drive away laziness and late rising and slipshod personal habits of dress or daily task, and many another shortcoming that subtracts so much from the count of the man in the "day's work" of the after life. Regularity and prudence in the other matters I have referred to will tend to prolong the days and economize the strength and develop the worth of the whole ministry—which at best will be far too short for its uplifting vision. And, like Wilfrid of old, it may be ours to find something of the athletic body and unclouded cheerfulness and blessed mind that are so closely and mysteriously akin because they have so much to do with the making of an all-around manhood and an all-around ministry.

# The Pacific Churchman

*Speaking the Truth in Love.*

APRIL 15, 1906.

**THE EASTER LIFE.** Says St. Paul, "there is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory." In similar phrase we might say, "there is one glory of Christmas, and another glory of Good Friday, and another glory of Easter, for one great day differeth from another great day in glory."

The glory of Christmas is the glory of innocence. The glory of Good Friday is the glory of sheer courage and utter self-sacrifice. The glory of Easter is the glory of victory. Each represents (and it is only of that aspect of them that we would here speak) each represents a type of life.

Yet were it hardly right to separate Good Friday and Easter. In experience and meaning they are linked inseparably together. The real victory is won on Good Friday. The cross is the symbol of victory as truly as the empty tomb. Easter is but the witness to the victory —the resurrection of the hope buried but not dead—the re-affirmation of the supreme faith in righteousness.

Easter and Good Friday will stand together and they will stand at the other end of a life's experience far removed from the joyous innocence of Christmas. Christmas and Easter contrast innocence and victory. They put Eden and the "Holy City let down from heaven" over against one another. They draw into one picture the manger and the cross; and as such they bring to light two very distinct ideals which are current among us.

The universality of the stories of a Golden Age points to the charm which the ideal of innocence has always possessed for mankind. The Earth bears fruit of itself. The lion lies down with the lamb. No Pandora's box has been opened. Sickness, trouble and death are unknown. Life is passed in the sunny joy, the laughing carelessness of the child. The dream is so bright and so restful that one does not wonder that the hearts of men have yearned for such a life, nor that out of their yearning they have created these happy pictures. The cold blast of scientific research may have blown the dreams away and taught us that no Golden Age has ever been; but the charm of the ideal is so great that at once we set about making others for ourselves. Our social- and life-philosophy is full of them.

The essential characteristic of the life of innocence is the absence of struggle. Eden exists where struggle has been eliminated. Such Edens we are striving to make every day. We dream of a future state and it is so constituted that competition has ceased. Every man has his place and work assured; but only such work as is absolutely necessary for the common good. The rest of his time goes to pleasure and to rest. He need never have a care for the morrow. In youth, in manhood and in old age the state will care for him. Much the same spirit which is here expressed in theoretical form guides many of our practical social endeavors.

Our educational system is increasingly given over to it. The child must be interested above all else. Work must be play. Hard things must be cut out. Knowledge must come imperceptibly. Duty is a little-known word.

In a very different sphere we notice a striking example. Not only does the dread of physical pain seem to increase as its alleviation is better understood, but we have finally seen arise a whole school of thought which creates its Eden by simply denying that any such thing exists. Struggle is over, for there is nothing left with which to struggle.

All these are varying aspects of the same ideal, and they mean the attempt to complete life at Christmas-tide. Over against them stands in all its splendor the Easter life, an eternal protest against a glory which is no glory, an eternal witness that through struggle alone can that which is highest be won.

From Christmas to Easter the Church guides men's thoughts from childhood to maturity. Life begins in innocence. Eden, if not heaven, "lies about us in our infancy." But innocence soon passes away. Epiphany marks the dawn of a wider experience. The home-like surroundings, the gathered shepherds, no longer fill the foreground. Wise men from the East, strangers from outside the home-land crowd in. In their train come problems, questions, difficulties. The days of trial are upon us; and trial culminates not in the gradual easing and final elimination of all that bruises or cuts or drags down; but in the utter sorrow of the Garden and the sharp agony of the Cross. It is only after the Cross that the wonder of Easter bursts upon us. Brilliant maturity, true victory are reached only after trial has been successfully met.

Easter, then, is the eternal witness to the fact that the best life, that which is a real glory, is won only through trial and suffering. It is protest against completing life at Christmas-tide. The social theorist who has read the message of the Cross may still eliminate the lower and more brutal kinds of struggle; but he will know that any state which does not call upon its citizens for high and heroic service, for self-sacrifice, for putting aside of ease, is doomed. It can produce only flowers of child-like innocence. It cannot gather into itself the Easter glory.

The educational theorist will come to understand that interest alone may easily inform but can never build. There will be no pause in the effort to ameliorate physical pain and disease; but whoso has followed Christ through the crowded streets of Jerusalem to the Judgment Hall, to the courtyard with its mocking soldiers, to the hill outside the walls, will have learned that there is something better than the absence of suffering, and that is the victory over it. So throughout life he who understands the message of the revolving seasons will never need to be told that the glory of Easter is greater than the glory of Christmas, because the life perfected through suffering is greater than the life of innocence.

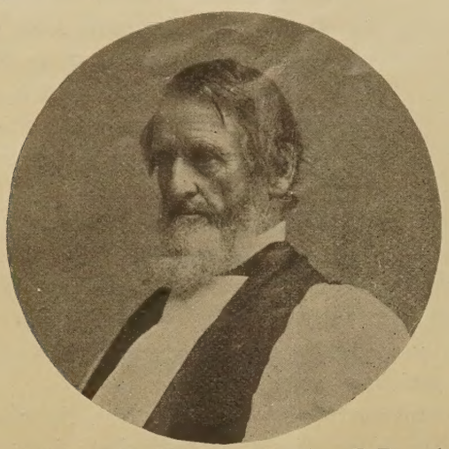
# SEVENTH MISSIONARY DISTRICT

## BISHOP MORRIS.

The Rt. Rev. Benjamin Wistar Morris, Bishop of Oregon, and one of the best known Bishops in the United States, passed away at midnight of Saturday, April 7, at the family home, Nineteenth and Everett streets, Portland, Oregon. The end came quietly and peacefully.

His death was the result of continued weakness due to extreme old age, and was not entirely unexpected, although he had not been suffering from any disease.

Bishop Morris was the oldest Bishop of our American Church. With the exception of Bishop Tuttle he had served more years in his present position than any other diocesan, the Rt. Rev. Channing Moore Williams, D. D., Bishop of Japan, having resigned in 1889. He was 86 years old, and had been in the ministry sixty years and a Bishop thirty-eight years.



Rt. Rev. Benjamin Wistar Morris, D.D., the second Bishop of the Church in Oregon and Washington, was born in Wellsboro, Pa., May 30, 1819. He was graduated from the General Theological Seminary in 1846, and was ordained to the diaconate in St. Philip's Church, Philadelphia, June 28, 1846, and to the priesthood in St. Matthew's Church, Sunbury, Pa., April 27, 1847, by Bishop Alonzo Potter.

After four years' service at Sunbury, he accepted the rectorship at St. David's, Manayunk, Philadelphia, continuing in charge of this parish for six years. He then became assistant minister of St. Luke's, Germantown, Philadelphia, remaining in this position until his election to the missionary episcopate. He received the doctorate in divinity from Columbia College and the University of Pennsylvania in 1868.

He was consecrated in St. Luke's Church, Philadelphia, December 3, 1866, by Bishops Alfred Lee, Odenheimer, Vail, Clarkson, Randall, and Kerfoot. The missionary jurisdiction of Oregon was made into a diocese in 1889. Previous to that date, in 1880, Washington Territory was separated from the jurisdiction of Oregon, Bishop Morris retaining charge of the latter jurisdiction.

Bishop Morris' episcopate was one of singular devotion and remarkable insight into and adaptation to the pioneer conditions with which he was confronted. The well established Church institutions and the large endowment for the episcopate remain as his best monuments in the Diocese of Oregon. The Bishop also found time for much reading and study, of which results were seen in certain valuable contributions to the History of the American Church, and in a valuable pamphlet entitled "Presbyterian, Baptist, and Methodist Testimony to Confirmation."

## OLYMPIA.

We take the following from the April letter of Bishop Keator, as printed in the Seattle "Churchman":

From March 4th to March 13th I was absent from the district, taking a number of Confirmations for Bishop Morris in the Diocese of Oregon.

During the time of this visit to Oregon I officiated at ten services and confirmed in all ninety-three persons. And as I came away I brought with me the recollection that everywhere I had been I had received a warm welcome, hearty appreciation, and the utmost kindness and courtesy. Were not these enough to make up for all the hard, extra work?

Monday, March 19th, I attended a meeting of the Clericus at Trinity Church, Seattle, and celebrated Holy Communion. I feel sure the clergy who are privileged to attend these monthly gatherings find them a source of renewed strength and blessing. At this meeting no paper was read, but the time after the service was given over to the discussion of plans for the coming Missionary Conference.

March 20th I attended a meeting of the Trustees of the Fannie C. Paddock Memorial Hospital in Tacoma. At this meeting it was decided to remove the building known as the Children's Home, which is the property of the Hospital and is no longer in use, to the Hospital grounds and to fit the same for a nurses' home, at a cost not exceeding $4,000. At the present time the nurses at the Hospital are very ill-housed in a rented building, and this building when removed and repaired will not only provide them with comfortable and commodious quarters, but will add greatly to the equipment of the Hospital.

And now I want to say a further word regarding the coming Missionary Conference of the Seventh District, to be held in Seattle, April 25th to April 30th.

The committees appointed to take charge of the arrangements are busily at work—in a way, too, which gives promise of making the Conference a complete success.

I do not think, dear brethren, that we can overestimate the importance of this gathering of representatives from the different Dioceses and districts which comprise the Seventh Department of Missionary Endeavor, nor the results which it may leave behind in quickened interest and zeal in our own great field. I am quite sure that the Church in the Northwest has never had such an important meeting as this promises to be. And I do hope that many of our Church people from all parts of the district will make an effort to be present at some if not all the sessions. Particularly do I urge a very large and representative attendance at the meetings on Friday, April 27th. In the afternoon there will be the meeting under the auspices of the Woman's Auxiliary, in St. Mark's Church, at which there will be a number of addresses which cannot help being both interesting and inspiring. St. Mark's Church ought to be crowded. And in the evening there will be the Missionary Mass Meeting. We hope for so large an attendance at this meeting that no church in Seattle will be able to accommodate it, and therefore we have secured the Grand Opera House, which has been most kindly donated for the occasion. The hymns and anthems will be led by the combined choirs of the Seattle churches and the Navy Yard band under the direction of Professor Butler of Trinity Church.

The addresses on the general subject of "The Church in the Northwest and Its Relation to the Church at Large" are to be made by Bishop Nichols of California on "The Church's Commission," Mr. John W. Wood of the Church Mission House on "The Church's Field," and the Rev. H. A. Hulse of New York on "The Church's Method."

## MISSIONARY LANTERN LECTURES.

Under the auspices of the Church Students' Missionary Association, and on the invitation of some Eastern bishops and clergy, the Rev. Charles Scadding, Rector of Emmanuel Church, La Grange, Illinois, is at present delivering his illustrated missionary lecture on "The Church in America and Her Missionary Work," at the General Seminary and in parishes in and around New York. Although a busy parish clergyman, and not a professional lecturer, Mr. Scadding has made a careful study of the mission fields of the Episcopal Church, and either by personal visitation during vacation, or by correspondence with the missionaries, he has gathered together a large number of characteristic lantern slides, by means of which he makes the subject of missions luminous and interesting. During the Sexagesima and Quinquagesima seasons he has spoken nightly, and his earnest presentation of the subject will doubtless arouse much interest in the Lenten missionary offerings and in the men's united offering to be made at Jamestown at the next convention. He projects collects, and hymns with music, and thus his lecture becomes a hearty missionary meeting. He also shows portraits of the missionary bishops, and messages from them in their own handwriting, which gives a personal and inspiring touch to the subject. A secular paper says of the lecture:

"The pictures of missionary work in South Dakota, Minnesota, Boise and Alaska and elsewhere were very effective. Mr. Scadding's refreshing sense of humor and his ability to get at once in touch with his audience, together with his

well-selected lantern slides will revolutionize the old-fashioned, dry-as-dust missionary sermons. No one who heard this lecture can now reasonably say that he does not believe in missions. The Bishop presided and commended this method of making missionary addresses interesting and realistic by the use of the stereopticon. Mr. Scadding is a man of unusual personal magnetism and force, his delivery is most attractive and his lecture is an ornate, charming story. He makes a subject of intense interest to a great number of people luminous."

We believe this method of reaching the average congregation through the medium of the eye as well as the ear is practical, and is countersigned by common sense.

## CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

### A PROTEST.

To the Pacific Churchman:

If the long-suffering reader has a right to be heard, please bear with me a few words.

I wish to lodge a protest against your last leader, headed "What Are Their Fruits?" and also against the several others which have appeared, apparently from the same pen, on the Crapsey case.

I protest first, because I believe it is a false assumption on the part of the writer of those editorials that the readers of your paper are as much interested in the case as he is.

I doubt if one in ten cares, or that one in twenty would have known anything about the case but for his zeal and persistency.

Yet he laments the publicity which heresy trials give to the particular false doctrine concerned. He thinks that if nothing had been done in the Crapsey matter "nine tenths of the people who heard the sermons on Religion and Politics would never have had any idea that they were listening to what might be accounted heresy"—rather a reflection on the theological training and the general intelligence of Doctor Crapsey's congregation—and he doubts "whether more than a very few would have read the book."

If he laments such publicity, why in the name of reason does he continue to agitate the matter? He has been surpassingly successful in that which he deprecates; as reprints of his editorials have been used to influence Church people at large in favor of the accused.

I protest again, that it is not the province of our Diocesan paper to settle the affairs of the Diocese of Western New York; the authorities of that Diocese are quite competent to attend to their own business; and our paper might be better occupied nearer home—for instance, in teaching "the faith once for all delivered to the saints," rather than in defending those who publicly deny it.

I am sure the case in question is not such a subtile and difficult one that it needs to be treated at such labor and pains. I am quite sure that the great majority of our people understand it. It should be plain enough to any person of reason that if Doctor Crapsey pledged himself to teach the doctrines of the Church as expressed in the Creed and then broke that pledge, and has not repented, and shows no desire to repent, he should be deprived of his office. The question of his "unselfish devotion and zeal" has nothing to do with the case. And as long as such things occur there will be heresy trials, and the Church need not fear the consequences. If it is asked, "What will be their fruits?" one can say, only such as result when a cancer or other poisonous growth is removed.

The Creed is the Church's standard of faith. When she is true to it she will command the respect and allegiance of honest men. When she begins to falter, modify, or explain away she will fail. But there is no danger of that;—"the gates of hell shall not prevail against her."

I fear your writer is fighting "as one that beateth the air," that in spite of his well-rounded periods what he has to say does not fit the case. His phrases are charming, from a literary point of view, and his illustrations show a wide range of reading. But unfortunately the illustrations do not illustrate (this case), and his phrases, while they charm, do not convince.

It is almost amusing to note how thoroughly he has convinced himself that Doctor Crapsey is in the hands of the wicked Philistines, and must be rescued at any cost; and that the Church is in danger of being wrecked should he be convicted.

Cannot some one of your numerous staff allay his fears? Surely the unfortunate defendant will have full justice done him; and no matter which way the case is decided the Church will survive.

Let me say, finally, that I know what a constant joy it is to ride one's hobby. But is it not a bit unfair to insist that other people ride it with you? Our good brother, doubtless, has his own pulpit and parish paper in which he can deliver himself without limit. And if they will not suffice let him write his hundred and one theses and nail them to the nearest post, and then he who wills may read. But in mercy spare us. CLIFTON MACON.

Trinity Church, Oakland, Cal., April 9, 1906.

### HERESY TRIALS.

To the Editor of the Pacific Churchman:

I quite agree with you, Mr. Editor, that a heresy trial is a sore evil; but not, I think, the sorest. When a priest of the Church fails to hold and teach in its completeness the Apostles' Creed, calling in question the facts expressed in two of its articles, to wit, the third and the fifth, to allow a continuance of such teaching from the pulpit and the chancel is even more to be deplored. For I cannot agree with you that "The matter at issue—i. e., the Virgin Birth and the Resurrection of our Lord—seem to have but a very slight touch upon life." Indeed, a denial of the doctrine of the Incarnation would seem to be involved here; and that is surely a fundamental of the Faith, if there be any such thing. Not to attempt a full reply to your more than two columns of editorial, let me take exception here to only one more point. You remark, when deploring the consequences of heresy trials in the past, "A generation ago, the real triumph lay with Colenso, but it cost the Church no man knows how much in loss of those who love the truth." I think most of us would say the real triumph in that case lay, not with the excommunicated Colenso, but rather with the lion-hearted Bishop of Capetown.

In writing this, taking exception to the leader in the last Pacific Churchman, I am sure I voice the views of many of your readers, clerical and lay, who greatly regret the position taken in this matter by our own diocesan paper, the Bishop's organ. HOBART CHETWOOD.

### CONFIRMATION RUBRIC.

To the Editor of the Pacific Churchman:

Would the Rev. W. Higgs kindly give his authority for the statement that "Bishop Creighton explicitly instructed one of his clergy not to require a Methodist to be confirmed, but to admit him unqualifiedly to the Eucharist; and the man continued to be so admitted up to the day of his death"? I cannot find any reference to this in the Life of the Bishop, but may have overlooked it. Nor can I remember ever hearing of such an incident, but it may have happened nevertheless. But in the "Life" (vol. II, pp. 63, 64, and 65) there are three letters to the Rev F. A. Knox—now Bishop of Manchester—on the subject, which do not exactly bear out the contention of Mr. Higgs. They are too long to quote, but paragraph 2 in the second letter contains the substance of the Bishop's views:

"I, as Bishop, on being asked my opinion on the clergyman's action, am bound to resolve myself into a judge. I cannot, if he interprets that rubric literally, override his interpretation and order him to administer. In the same way, I can imagine some principles of interpretation which if laid before me, would be sufficient to enable me not to order him to discontinue administering, if he thought fit."

And from all three letters it is perfectly clear that, under whatever conditions he may have sanctioned the Communion of unconfirmed persons, it was with at least the hope that they would eventually be confirmed.

These letters were written in 1892, when Creighton was Bishop of Peterborough, and may therefore be counted as his matured convictions. I do not want, nor do I intend, to enter into any controversy on this question. The Bishop was very much given to the utterance of paradoxes, bewildering to the undiscerning. But his opinions about things to be done or not done seldom gave occasion for divers interpretations. H. HOWITT.

# THE PACIFIC CHURCHMAN

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## NOTICE.

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

*Other publications of the Board,* giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
*General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

## OFFICIAL JOURNAL.

March 25—Annunciation and IV Sunday in Lent. A. M., St. John's, Oakland, cathechized Sunday School, confirmed eleven, received one into the communion of the Church, with sermon and address.—P. M., in same church, addressed members of Japanese Mission, Mr. Aoki interpreting. Evening, at the Cathedral Mission, confirmed twenty-four, with sermon and address.

26—P. M., Directors of St. Luke's Hospital.

28—In St. Stephen's, San Francisco, celebrated the Holy Communion and conducted "Quiet Day" for the Woman's Auxiliary, making four addresses.—Received from the Bishop of Chicago notice of deposition of John M. Chattin, Presbyter, and from the Bishop of Duluth notice of deposition of Olof Nordbladh, Presbyter, for cause not affecting moral character.

29—P. M., with my family, first occupied the new Bishop's House, No. 2515 Webster street.

30—P. M., at City and County Hospital, confirmed a sick man.—Evening, in St. Luke's, San Francisco, took part in United Service, Dean Hodges being the preacher.

31—A. M., confirmed sick person for St. Peter's, San Francisco.

April 1—V Sunday in Lent—A. M., Trinity, San Jose, addressed Sunday School, celebrated the Holy Communion and preached.—P. M., confirmed sick person for Trinity, San Jose. In Trinity Church, confirmed forty-six and addressed them.—Evening, in Christ Church, San Jose, confirmed eight, with sermon and address.

2—P. M., made an address at midday service in Novelty Theater, Oakland.

4—P. M., in San Francisco, assisted by the Rev. J. P. Turner, married Mr. Thomas Christopher West and Miss Maud Stanley Mishaw.—Judge Francis William Van Reynegom, for many years faithful Senior Warden of St. John's, San Francisco, and active in the Diocese, died to-day.

6—A. M., in St. John's, San Francisco, took part in the burial service of the late Judge Van Reynegom.—P. M., Directors of St. Luke's Hospital.—Evening, in St. Paul's, San Francisco, took part in United Service, the Rev. Frank Stone being the preacher.

7—P. M., made an address at midday service in Novelty Theater, Oakland.—The Bishop of Oregon, the Right Reverend Dr. Benjamin Wistar Morris, was taken to his rest to-day after his noble, long, pioneer episcopate.

8—Palm Sunday, A. M., in St. Peter's, San Francisco, celebrated the Holy Communion and confirmed twenty-one, with sermon and address.—Evening, in Grace Church, San Francisco, confirmed twelve, with sermon and address.

WILLIAM F. NICHOLS.

## PERSONALS.

The Rev. F. U. Bugbee, Curate of Christ Church, Alameda, has accepted an appointment as assistant in Grace Church, San Francisco, and will enter upon his duties May 1st. Mr. Bugbee has done a good work in Alameda, having within the year organized two successful and flourishing missions—one at Fruitvale and the other in the West End of Alameda.

The Rev. R. R. Graham, at one time connected with the Associate Mission in Cincinnati, Ohio, and more recently Rector of St. John's Church, Elkhart, Indiana, has accepted the position of Associate Rector of Christ Church, Alameda, and began his duties May 1st.

The Alameda County Branches of the Woman's Auxiliary will meet at Trinity Church, Hayward, May 10, at 2:30 p. m. Further notice in next issue.


**AGENTS, TAKE NOTICE.**—Special territory allotted; now in press, ready in a few days, Hitchcock's Revised, new, enlarged, up-to-date edition of **"EVERY MAN HIS OWN LAWYER"; EVERYBODY'S LAW BOOK,** Legal Rights, Legal Remedies, Business Forms, adapted to every State in the Union. When we published some years ago **"EVERY MAN HIS OWN LAWYER,"** hundreds of thousands of copies were sold. Thousands remember that book and will want this one. Agents coined money selling it when the country was much smaller than to-day. The new generation will want this new book. Apply for terms to agents and circular of contents now. Sample copy, post-paid, $1.50. Retail $2.50. By subscription only. Address Hitchcock Publishing Co., 49 8th Ave., New York. P. S.—Mr. Benjamin W. Hitchcock, the President of this company, is one of the oldest and best-known publishers in the United States


### WILL THOSE WHO LOVE THE CHURCH PLEASE CONSIDER?

The average salary of a clergyman of the Church is about $600 per year. There are hundreds of excellent men doing heroic work in the West and South and East on $300 and $400 per year. It is cruel folly to expect such as these to provide for themselves with pension or insurance, and the official society of the Church does not ask them to do so.

Among the clergy of fifty and upward there are distressing instances of poverty. Old clergymen tramping the country as book agents, picture sellers, canvassers, insurance agents.

An active ministry, many of whom are struggling to make ends meet, and a cast-out and starving ministry in old age, is not a righteous basis upon which to build aggressive Christianity at home or abroad.

### BUT THERE IS A WAY OUT.

The Church in its official capacity has provided by profoundly wise legislation, in its General Canons, for an uniform, comprehensive annuity or pension and relief fund for the clergy and their families throughout the whole Church. Its distinguishing marks are official character and freedom from limitations.

The young disabled clergyman, the old, the widow, the orphan are eligible without dues or fees or diocesan requirements.

If we cannot pay living salaries to the clergy in the present, let us at least take care of the smaller number, old and disabled.

We appeal to the laity for generous gifts and bequests for "Pensions at 64" and the General Work of the National Fund. Do not confuse this official society with any other.

Send for "A Plea for a Square Deal."

**THE GENERAL CLERGY RELIEF FUND,**
**The Church House, Twelfth and Walnut Sts. Philadelphia**

Rev. ALFRED J. P. McCLURE
Assistant Treasurer and Financial Agent.

The Rev. J. W. Gresham, Rector of Trinity Church, San Jose, expects to take an extended vacation of possibly a year's duration. He plans a trip to Europe and the Holy Land.

At the annual visitation of the Bishop to the Church of the Good Shepherd (Memorial), Petersburg, Va., Diocese of Southern Virginia, on March 19th, a large class of adults, composed mostly of young men, were confirmed. Marked activity and progress have attended the labors of the Rev. Meade B. MacBryde, who assumed the charge in October.

Ohio has a new law fixing the cost of saloon licenses at $1,000. It is a great boom for temperance in the Buckeye State. The example of Ohio in this matter might be profitably imitated to the promotion of sobriety and morals by other States, including our own.—San Francisco Monitor, April 7.

## JUDGE VAN REYNEGOM.

After the brief period of publication in Benicia, under Dr. Breck's management and editorship, when "The Pacific Churchman" was again removed to this city, and the Rev. D. D. Chapin became its editor, Cubery & Co. undertook its printing and publication. This firm consisted of Wm. M. Cubery and F. W. Van Reynegom. Mr. Van Reynegom was one of the writer's earliest and most valued California friends, and was one of the purest-minded and most honorable men he ever knew, and, withal, one of the most intelligent and loyal churchmen—one of the comparatively few at that time in California who regularly and conscientiously devoted a tenth of his income to the Lord and His Church. It was while a member of the firm of Cubery & Co. that Mr. Van Reynegom studied law, and was admitted to the Bar. He was a frequent contributor to the columns of "The Pacific Churchman," and for a year or two, in the "seventies," was the editor of the paper, and was known in later times to look back upon that relation with no little satisfaction.

## DIOCESAN MISSIONARY EXHIBIT.

For some weeks past arrangements have been making to prepare a stereopticon exhibit of the Mission field in the Diocese.

More than sixty slides have been received to illustrate the growth of the Church in California from the first buildings erected for Trinity and Grace, down to the present time. The pictures of the first and present Bishops, of the Deans of Convocation, the clerical and lay members of the Board of Missions, many of our Missionaries, and most of the present Mission Churches and parsonages, together with illustrations of the growth at certain points, e. g., the first Church in Fresno, when it was a Mission, and the present, now it is a strong self-supporting parish.

The slides have been prepared by Mr. Kemp, the well-known stereoscopist of the city, and will be exhibited by a first-class double-lens machine.

The object is two-fold. First, to bring before the people the growth of the Church in the Diocese, to acquaint them with the Missionary system, the missionary workers, and the Mission field.

Second, to endeavor to raise at least a part of the extra two thousand dollars voted by the Convention, but not apportioned by the Finance Committee, which sum is urgently needed to carry on more effectively work already begun in San Francisco.

The exhibition will be given in a public hall at an early date.

Speakers for the evening, the Bishop of California, Dean Gallwey, the Rev. Dr. Clampett, and the Archdeacon.

All tickets sold in any parish will be credited to said parish on account of the above-mentioned two thousand dollars, and the receipts at the door will be credited to the parishes in proportion to the tickets sold by each.

## UNIVERSITY EXTENSION WORK.

The first lecture of this sort under the auspices of the newly appointed Committee of the Diocese was an unqualified success. There is always a little uncertainty about new ventures, and we cannot say this was entirely lacking in this case. But the result is abundant evidence of the wisdom of the plan. There will be no uncertainty about future lectures, and we hope a well-planned course will be given certainly next autumn. Some of us knew beforehand the lecturer's ability. Now that little company is magnified, and we may say this new work of the Diocese is fairly launched under most hopeful conditions.

We came away more and more convinced of the versatile, attractive, and profound scholarship of Dr. Guthrie, as well as with a new sense of the vividness of Shakespeare's relation to and connection with modern life.

## DAUGHTERS OF THE KING.

The quarterly meeting of the local Assembly of the Daughters of the King will be held in the Sunday-School room of Trinity Church on Wednesday evening, April 25th, at 7:45.

This meeting had been arranged for Monday evening, April 2d, with the expectation that Miss Richmond, the Daughters' missionary to China, would be with them at that time. To the great regret of all, it was found that Miss Richmond had made appointments on her homeward trip, while yet in Shanghai, which made it impossible for her to remain for that evening.

By an unlimited use of the telephone a goodly number of the Daughters were gathered together on Sunday afternoon in the Assembly room of St. Luke's Church where they had an opportunity to meet Miss Richmond and listen to a remarkably interesting account of her work among the women and children in Shanghai. In crisp terse language she gave a vivid picture of the life of our devoted missionaries, while she modestly disclaimed any wonderful results of her seven years' work in China.

But the Self-Denial Fund of the Daughters, which supports Miss Richmond, will be most cheerfully contributed to in the future; the result of the personal intercourse with this enthusiactic missionary.

An added interest in Miss Richmond is the fact that she lives as next-door neighbor to the Rev. John Williams Nichols, our O. O. M. and son of our own Bishop, of whose work she gave glowing accounts.

## Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

ST. STEPHEN'S, Fulton St., near Fillmore.
Rev. Cecil Marrack, Rector, 1334 Fulton St.
Mr. Alfred C. Skaife, Lay Reader.
SERVICES.
Sundays, Holy Communion at 8 a. m. (except first Sunday).
" Sunday-school at 9:30 a. m.
" Morning Prayer at 11 a. m.
" Evening Prayer at 8 p. m.
Fridays, Litany at 11 a. m.
Holy Communion, first Sunday and Holy Days at 11 a. m.
Monthly Praise Service, first Sunday at 8 p. m.

**New York Bible and Common Prayer Book Society.**

Applications for Bibles and the Book of Common Prayer should be addressed to the Society, Church Missions House, 285 Fourth Aven ue, New York City.
Contributions should be sent to the Treasurer, John McL. Nash, 63 Wall Street, New York City.

R. M. POTT, AGENT. E. S. GORHAM, Secretary.

**WANTED**

During the summer months, in San Rafael or Ross, young pupils for an hour a day. For terms, etc., address L., care of *Marin County Tocsin*, San Rafael, Cal.

Miss Richmond has a sabbatical year for vacation, which she will spend mostly at her home in Connecticut. On her return this way to her beloved work it is expected that she will tarry awhile among the many friends she made while here.

**The usual Easter Celebration at Iona Churchyard will be held on Easter Monday, at 11 a. m. The Bishop of California will make the address, and the celebrant will be the Rector of Grace Church, San Francisco.**

# MISSIONARY COMMENT

**YOUNG MEN AND MISSIONS**

It is often remarked that "Missions" is the one thing that will revive the faith among people whose zeal for Christ has begun to flag. It is because "Missions" is the outward, visible sign of a true inward and spiritual life. It is the most living thing in the Church, and carries with it all the magnetic attraction of life. It is illustrated by the fact that "Missions" appeals to college students as no other religious subject does. This fact was strikingly demonstrated by the Convention of the Student Volunteer Movement, held in Nashville, February 28th to March 4th. Between 4,000 and 5,000 students, of whom fully 70 per cent were men, met for this fifth general gathering, held every four years, once for each student generation. The Convention was the largest student gathering for Missions in the history of the world, and the most representative missionary gathering ever held in North America. About one hundred and twenty-five members of the Episcopal Church were in attendance.

The work of the Student Volunteer Movement does not, however, exhaust itself in holding conventions, inspiring though they are. It is a movement for work, and since its organization in 1886 more than 3,000 volunteers have left this country and Canada for service in the foreign field. Just 1,000 have sailed since the Toronto Convention of 1902. Last year there were over 1,000 Mission study classes, with 12,000 students enrolled. The Movement has given nineteen Secretaries to twelve Foreign Mission Boards. Of the sixty-nine Secretaries who have served the Movement itself, sixty-one have either gone to the field or are preparing to go, while eight are held in this country by health reasons. Last year $80,000 was given to the Mission Boards of the United States by 25,000 students. If all the members of the churches were giving in the same proportion, the Mission Boards of the country would have $70,000,000 a year instead of less than $7,000,000.

**MISSIONS IN MEXICO**

The work of the Church in Mexico is progressing under the direction of Bishop Aves, but better than any material progress is the report which comes of the final acceptance of Bishop Aves' authority and jurisdiction by the native Episcopal Church of Mexico. Two or three years ago the situation in Mexico was somewhat strained and many of our readers will remember that a discussion of the situation was actively carried on in the Church press. Under the Bishop's tactful guidance and spiritual counsel the whole situation has been satisfactorily adjusted and, at the Synod of the native congregations of the Mexican Episcopal Church it was decided to recognize the episcopal authority of the Right Rev. Henry D. Aves and request him to receive all its presbyters and ministers and congregations under his episcopal care and guidance. In an interesting article in the Spirit of Missions for April Bishop Aves tells of "Achievement and Opportunity in Mexico."

**A CATHEDRAL IN MANILA**

It was very fitting that the cornerstone of the Episcopal Cathedral in Manila should have been laid by Bishop Brent on January 25th, the feast of the conversion of St. Paul, the Apostle to the Gentiles. Over one thousand people, including Americans and Filipinos, were present at the ceremony. Official life was represented by Governor-General Ide, Admiral Train, General Bliss, and other heads of government departments. On the platform with the Bishop were clergymen representing the various other American missions at work in the islands. Bishop Brent, since going to the Philippines, has earned the title of "Bishop Brent the Constructionist," which is given him by the "Manila American" in congratulating him upon his success in the islands. It says: "Bishop Brent demonstrates that he is a constructionist. He is not here to tear down, but to build upon and assist in the work of completing the Christianizing of these islands by co-operating with every force at work. The Episcopal Church is here to take care of its own people and all who come to it for consolation, comfort and assistance." The cathedral will probably be a year in building, and is to cost $100,000, given by one of Bishop Brent's Massachusetts friends.

**MISSIONS IN CHINA**

The present unrest in China has given an opportunity for men who have no first-hand knowledge of the situation to condemn Missions as the cause of the unrest. Church people should take every possible means of learning the truth and of showing the falsehood of much of the wholesale condemnation of Missions and missionaries. Commenting upon a recently reported utterance of General Corbin to the effect that much of the popular unrest in China is due to the missionaries, the "Spirit of Missions" rightly says: "It is evident that General Corbin knows little or nothing of the situation at first hand, and has been misled by statements made to him by others. It is equally evident that he has no conception of the reason why missionaries go to non-Christian lands or what they do there." The "Spirit of Missions" goes on to ask, "If the missionaries are causing so much trouble in China, perhaps General Corbin and those who think with him can explain this incident. On December 18th and 19th, 1905, there was a serious anti-foreign demonstration in Shanghai. For twenty-four hours the city was under martial law. When the riot was at its worst, and at the very moment when English and American merchants were being hustled and threatened by the Chinese, Dr. Timothy Richard and another missionary walked through the street where the disturbance was in progress. The Chinese crowd, recognizing them as missionaries, fell back and allowed them to pass. This fact is vouched for by one of the foreign merchants who was himself the object of undesirable attentions from the Chinese mob."

The best evidence, however, that China appreciates the work of the missionaries comes from the Chinese themselves. At the dinner given in New York on February 2d to the High Imperial Commissioners, His Excellency Tuan Fang, Viceroy of Fuh-kien, said:

"We take pleasure this evening in bearing testimony to the part taken by the American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the East. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary."

## WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

### CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

**Diocesan Meeting.**—Monday, March 7th, 2:30 P. M., at Trinity Church, San Francisco.

**The Quiet Day.**—Surpassing all previous Quiet Days in its richness of doctrinal teaching, the Quiet Day conducted by the Bishop at St. Stephen's on March 28th will live long, we trust, in the minds as well as in the hearts of our church women. The general topic, the article of the Apostle's creed, "Jesus Christ, His only Son, Our Lord," was chosen by the Bishop partly in response to the request for teaching on the lines of two previous Quiet Days, when the Bishop's theme was the mission of the Holy Spirit.

The four instructions based on the general subject divided it as follows: Jesus—the Human Nature, Christ—the Office, His only Son—Person, Our Lord—the Divine Nature. Obviously, the topics suggest the danger of a partial report by an unskilled hand. The writer can say only that, given with the Bishop's well-known reverent caution in approaching great mysteries of the faith, every sentence illumined belief in the only begotten Son of God, born of a Virgin, our Friend, our Prophet, Priest and King, The Way, The Truth, The Life. The services were read by the Rector of St. Stephen's, the Bishop himself saying the Litany and offering the special supplications.

The strain of constant attention was relieved by interesting intervening spaces of meditation, by the hearty participation in the services and in the singing of the many hymns, led by the Auxiliary choirs of St. Stephen's, St. Luke's and Trinity churches.

It was a blessed day spent with the Master. His real Presence approached through the earlier morning prayer, given us most fully at the Holy Eucharist, dwelling with us to heal our hearts in supplication, to fix unsteady faith as the teaching unrolled the wonders of the Christ Incarnate in His Church, to go with us, God grant, in renewed consecration all the days of our life.

The refreshments served by the ladies of St. Stephen's at the Quiet Day's intermission were much appreciated, and were just what they should be on such an occasion.

The Auxiliary has the good hope that the Bishop will give annually at the Quiet Day instructions on the fundamentals of the faith.

Miss Richmond, the Daughters of the King missionary to Shanghai, addressed the Woman's Auxiliary at its monthly meeting at St. Luke's on the afternoon of the 2d. Her recital of the need of Chinese women and girls, and of instances of the power of Christianity to effect the new life in both men and women was convincing, affecting and stimulating. We hope Auxiliary branches elsewhere will keep Miss Richmond's days of furlong busy, and we do not think she will grudge the labor. It was good to have the living voice to tell us of Our Own Missionary's life and work, with which Miss Richmond is so familiar, although not working in his parish.

This carries to all officers and members of our parish branches Easter greetings from the Diocesan officers, with the hope that it may be a blessed day for all, in church and at home, and that among the many calls on the heart's largess, the claims of our Alaska work may not be forgotten.

## BOISE.

**Letter of Bishop Funsten Acknowledging Receipt of Collection at Missionary Rally, January 23, 1906.**

Boise, Idaho, March 20, 1906.

My Dear Mr. Van Bokkelen:—

I received your letter containing the check for the amount of the offering taken up at the missionary meeting at Old Trinity Church, during the Diocesan Convention, to be applied to the erection of the building whereby I desire to commemorate the work of Bishop Tuttle in this field. I want to express my very great appreciation of the kindness of my brethren in California, and of the interest which they thereby manifest in the erection of this memorial. I cannot help thinking that it is of inestimable value to recall and commemorate noble and self-sacrificing lives spent in patient labor for Christ and His Church, and to perpetuate as far as possible the loving witness which they bear to the Master. It is this golden thread of continuity of faith and love that to my mind gives the value to this historic Church of ours—the linking, as it were, of holy lives in the long past with the needs and problems of the present and future.

With cordial good wishes.

Faithfully yours,

J. B. FUNSTEN,
Bishop of Boise.

## SAN FRANCISCO SEAMEN'S INSTITUTE.

Owing to the large number of British sailing ships entering Puget Sound, it has been deemed desirable to rearrange the staff at this port. The Rev. H. A. Collison is proceeding north almost at once, and will work among the seamen at Tacoma, Seattle and all the ports on the Sound. This is a temporary arrangement, but, unless conditions change, will doubtless become permanent. Mr. Collison leaves many friends in San Francisco, and though we shall all regret his departure from the Institute on Steuart street, we shall hope to have the pleasure of seeing him again from time to time.

The vessels engaged in the Alaskan trade are now fitting out, and we hope that many thousands of dollars will be deposited in our savings bank next fall

(Continued on page 12.)

## CHURCH EXTENSION FUND.

**Received on Account of Apportionment to April 10, 1906.**

### Convocation of San Francisco.

| | Apportionm't. | Rec'd. |
|---|---|---|
| San Francisco— | | |
| United Services | | $151 60 |
| Trinity | $1,420 00 | 355 00 |
| Grace | 939 00 | 330 15 |
| St. John's | 187 50 | ..... |
| Advent | 140 00 | ..... |
| St. Luke's | 1,136 00 | 136 82 |
| St. Peter's | 82 50 | 14 45 |
| St. Stephen's | 270 00 | 47 25 |
| St. Paul's | 406 00 | 13 45 |
| St. Mary's | 30 00 | ..... |
| Good Samaritan | 60 00 | 7 40 |
| St. James' | 56 00 | 5 05 |
| Holy Innocents' | 66 00 | 14 35 |
| All Saints' | 69 00 | 7 40 |
| Oakland— | | |
| St. John's | 210 00 | ..... |
| Advent | 298 00 | ..... |
| St. Paul's | 611 00 | 87 30 |
| St. Andrew's | 50 00 | 11 45 |
| Trinity | 135 00 | 49 40 |
| Alameda | 330 00 | ..... |
| Berkeley | 495 00 | 76 12 |
| Belvedere | 25 00 | ..... |
| Centerville | 13 50 | 1 20 |
| Corte Madera | 10 00 | 5 00 |
| Haywards | 22 00 | 3 00 |
| Livermore | 16 00 | 4 25 |
| Lorin | 10 00 | 1 25 |
| Martinez | 26 00 | ..... |
| Mill Valley | 40 00 | 8 45 |
| Niles | 10 00 | ..... |
| Point Richmond | 10 00 | ..... |
| San Rafael | 182 00 | 40 30 |
| Sausalito | 100 00 | ..... |

### Convocation of San Jose.

| | | |
|---|---|---|
| Walnut Creek | 7 50 | ..... |
| Gilroy | 30 00 | 3 00 |
| Hollister | 17 00 | ..... |
| Jolon | 4 00 | ..... |
| King's City | 7 00 | 30 |
| Los Gatos | 31 00 | 17 10 |
| Menlo Park | 119 00 | 22 55 |
| Monterey | 10 00 | 1 05 |
| Pacific Grove | 61 00 | 5 30 |
| Palo Alto | 114 00 | ..... |
| Paso Robles | 10 00 | 6 00 |
| Redwood City | 20 00 | ..... |
| Salinas | 66 00 | 30 30 |
| Santa Clara | 44 00 | ..... |
| Santa Cruz | 95 00 | 15 23 |
| San Jose—Trinity | 401 00 | ..... |
| Christ | 30 00 | 7 35 |
| San Luis Obispo | 20 00 | |
| S. Mateo—St. Matthew's | 468 00 | 209 00 |
| " " School | 17 00 | 4 00 |
| Grace | 5 00 | 1 05 |
| Belmont | 5 00 | 2 00 |
| Millbrae | 5 00 | 2 55 |
| San Miguel | 5 00 | 2 50 |
| Watsonville | 41 00 | 5 30 |

### Convocation of the San Joaquin.

| | | |
|---|---|---|
| Bakersfield | 73 00 | ..... |
| Fowler | 16 00 | 12 95 |
| Fresno | 116 00 | ..... |
| Hanford | 75 00 | 6 95 |
| Madera | 11 00 | 7 70 |
| Merced | 10 00 | 6 40 |
| Modesto | 20 00 | 2 60 |
| Oakdale | 8 00 | ..... |
| Selma | 20 00 | ..... |
| Sonora | 20 00 | ..... |
| Stockton | 355 00 | 10 00 |
| Tulare | 9 00 | 1 00 |
| Tuolumne | 15 00 | 2 60 |
| Visalia | 17 00 | 3 20 |
| Places not in apportionment | | 11 70 |

### Summary of Receipts.

| | |
|---|---|
| Con. San Francisco | $1,379 00 |
| Con. San Jose | 335 28 |
| Con. San Joaquin | 58 80 |
| | $1,773 08 |

(Continued from page 11.)

on their return. The establishment of the Seaboard Bank has in no way affected this most important branch of our work.

Seamen of all nations are to be found in our Institute; we lately had a young Esquimau look in, who, by the way, was most hurt at being mistaken for a Japanese. But the British element among seafaring men will be very gratified to learn that the British Government has introduced a measure for the betterment of conditions of life at sea. Many excellent features are to be found in this bill, but those most affecting the sailor are the following:

(a.) The old standard to be no longer allowed, as being partly responsible for the large number of desertions from British ships. Consequently the Government will introduce a minimum standard.

(b.) All cooks to be properly trained and certificated.

(c.) Board of Trade to inspect all provisions.

(d.) Advisory committees to be established, on which seamen will be adequately represented.

This is good, as far as it goes, but we look in vain for any alteration in the system of paying wages. The wages of the British sailor are withheld from him until the voyage is completed, and this is sometimes eighteen months or more. During the whole of this time he is not legally entitled to any pay. The whole system is wrong, and ought to be righted by this strong Liberal Government. The British Navy has been regenerated by the system of monthly pay, and this ought also to obtain in the mercantile marine.

These are points at which the missions to seamen have been hammering for years, and we rejoice to see some improvements being carried out. We venture to think that the energetic way in which these very grievances have been ventilated by seamen's chaplains in a very large number of British pulpits has had some effect in stirring the popular conscience upon these points.

## DIOCESAN NEWS.

**Palo Alto.—All Saints' Church.**—Rev. D. M. Brookman, Rector.—The attendance at the Rector's Monday evening Church History Talks averages about twenty-five.

The young men's Bible class, under the leadership of Mr. Geoffrey Morgan, has made a fine start. The Rector commends it to the attention of all young men of the parish. Sundays, at 10 A. M. Entrance at rear of church, from Hamilton Avenue.

Mary Margaret Cocks, infant daughter of Mr. and Mrs. Bertram Cocks, died on March 25th and was buried two days later, the funeral service being at the church. The warm sympathy of the parish is with the bereaved parents.

The Churchmen's Club is planning to have its next meeting on Monday, April 16th.

**San Francisco.—Grace Church.**—Rev. David Evans, Rector.—The Story of the Cross was shown to a large Chinese congregation on the evening of Good Friday through stereopticon pictures. The pictures were described by Mr. Gardiner, the Chinese interpreter at this port, and the Chinese Sunday School choir sang some hymns.

Dr. Himmelsbach, Director of Trinity Chapter of the Brotherhood of St. Andrew, paid our Chapter a visit at a recent regular meeting and made an address that was inspiring and suggestive. Under his leadership the Trinity Chapter is wonderfully active. It has only ten members, but every man is a worker. Among other activities this Chapter has undertaken a house-to-house canvass of the whole district belonging to Trinity Parish. Dr. Himmelsbach himself is a busy professional man, but he finds time to do his share. At every meeting of the Chapter each member is required to give in a written report of his personal work since the last meeting. He laid special emphasis upon the necessity of the Director of a Chapter being himself a man full of enthusiasm, with the power to inspire those whom he directs.

Dean Hodges' sermons at the United Lenten Services are an inspiration to all who hear them. He gets more said in twenty minutes (his sermons rarely exceed that time) than any man we have ever listened to. There are no vain repetitions. It is all solid meat, not a display of glittering generalities or sonorous platitudes. He possesses, too, in an eminent degree the faculty of coining striking aphorisms. "In the arithmetic of the Kingdom of Heaven," he said recently, "twice one is ten." "One of you shall chase a thousand, two shall put ten thousand to flight."

**San Francisco.—St. Stephen's Church. —Rev. Cecil Marrack, Rector.**—The Brotherhood of St. Andrew is formulating plans for a Men's Communicant League in this Parish. The Brotherhood feels that the most effective source of individual and Parochial strength is to be found at the Lord's table. The Brotherhood knows that there are many nominal communicants who never come regularly. It proposes to work for improvement by enrolling all those who are sufficiently interested in the good of the Parish and the eternal welfare of their own souls to come to a monthly communion at least. The Brotherhood holds its corporate communion at the 8 o'clock celebration on the third Sunday of each month. It is proposed to build up this service into a communion of the men of the Parish. The Rector has promised to deliver a short address at this special service.

The Rector's Bible Class, which was formed to meet on the Sunday evenings during Lent at 7 o'clock will be continued throughout the year. The class was begun at the request of the Sunday School Commission for the study of St. Paul's Epistle to the Philippians. It has grown so large and the interest is so great that it seems unwise to abandon it. The Rector will continue to lead the class so long as it is desired." After Easter the subject will be: "The Life and Writings of St. Paul."

## THE NEED OF RELIGION.

The Bishop of Los Angeles, preaching in St. Mark's Church, Berkeley, the "St. John's Club Sermon" for the fourth Sunday in Lent, spoke strongly and practically of the need of religion as a power in the life of society. "Whatever education has done, it has not made, nor can it make, our people moral." "My affirmation is that what we are suffering from in municipal and national politics is the lack of religious conviction that will inspire moral principle." "There are times in the history of a race or of a nation, as in the lives of individuals, when men blandly and without hesitation claim that man should have the honor for all success; that within his own being are the causes for the results which give distinction to his age; that he owes everything to himself. Such are times when men are unwilling to admit that there are gods, either known or unknown. This is the danger in a prosperous era. The men who have thought out great commercial problems and then wrought out great financial results are invariably tempted to forget God, who gave them the power to think and work, and they delude themselves with the thought that they bear no personal relation to Him. The conclusion however is a shallow one, and the duty of Christian people is to affirm that, after all, the wisest ages are the godliest; that the wise men are the godly men; that the leaders who have led men into self control, the leaders who have inspired nations with the loftiest patriotism and created in them dignity and self-respect, the leaders who have kept society pure, are all alike the men who, believing in a higher power, have with unswerving fidelity to this faith, lived as though they were to give account for every thought, word, and deed. The fool has said in his heart that there is no God. The wise men and the wise people, however, believe in Him and live in conformity to His will. God grant to us and to our generation such a conviction and such a life."

## AN OPEN CHURCH.

The beautiful lines of Longfellow so concisely sum up the main argument for open churches that we leave them for the consideration of the reader, in the confidence that their lesson will not be misapprehended:

"Oft have I seen at some cathedral door
A laborer, pausing in the dust and heat,
Lay down his burden, and with reverent feet
Enter, and cross himself, and on the floor
Kneel to repeat his paternoster o'er;
Far off the noises of the world retreat;
The loud vociferations of the street
Become an undistinguishable roar.
So, as I enter here from day to day
And leave my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait."

## "THE CHURCH IN RELATION TO THE WORKINGMAN."

(An address before a conference in connection with the Diocesan Convention of the Episcopal Church, by Geo. W. Dickie, for many years Superintendent of the Union Iron Works.)

(Concluded from last issue.)

Here the master-hand struck the keynote of all true religious, social, and political economy. The material things this question refers to are of universal interest. All men and women are more or less concerned about them. On the one hand, we have the great struggling mass of humanity, eager to find some sort of answer to the question as to whether there is any surety of meat for them to satisfy their hunger, or raiment enough to cover them. On the other hand, we have a class with whom the question is, "Where will we get something new and more costly wherewith to embellish our banquets, or some fabric more rare and gorgeous in which to deck ourselves?" All through humanity between these extremes this question of food and clothing is the dominant one of the race, while every advance of civilization seems to press it more closely home to every one. The cry, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" is certainly as loud to-day and more universal than it was when the great Teacher propounded the question.

The great bulk of mankind labors under the constant and unavoidable necessity of providing itself with daily bread, and never loses the opportunity to protest against the imposition. Now, the Church has a special message to those protesting against the endless struggle for food and clothing. It meets this question with something that goes deeper into the wants of human life than the things that cluster around the material items of food and raiment. The Church teaches men to look on the present life as but the prelude to a grander and more enduring experience, amid other surroundings, where meat and raiment form no factor in the problem of life. Life with such possibilities of never-ending expansion is a very different thing from what it appears to others with a more contracted view, whose horizon is bounded by the present life with its limitations of time and possibilities.

The Church comes to the workingman, tired of life's struggle, and lifts him to a place where his vision can penetrate beyond the horizon of this life, and gives him hope in regard to his life—that it is really more than the struggle for bread and clothing. At another time this great Estimator of things human said: "A man's life consists not in the abundance of things he possesseth." There is much comfort in this to the most of us, and what a message it is to the workingman—the possibility of life in its noblest and best form, without the necessity of possessing things in abundance. The Church must come to the workingman as an individual, showing him that the value of his own life is of vastly more importance than many of the questions considered vital in the relations of the various classes that form the society of to-day; yet, because we cannot settle this question of the value of life for each other, or fight over the settlement of it, or go on strike just because it is not settled just the way we want it settled, its importance is lost sight of in the struggle over things of infinitely less importance.

We are all so eager to settle questions affecting the life and work of our fellow men that we lose sight of our own life and what worth it might be to us if we would but make the most of it; and when we have redeemed our own life and made it the thing of infinite value that it was evidently intended to be, then we can go to our brother workman and help him with the problem of his life. He that propounded the question of the value of life for us to consider has also said that he came to this earth that we might have life and have it more abundantly, plenty of this precious thing called life, for all. The relationship of the Church to the workingman is to bring him into possession of this thing that is more than meat and raiment. This power of an endless life is the one potent thing to exalt social valleys and bring down social mountains and prepare the way for all classes to come into His courts with singing.

## THE STANFORD SOCIAL SERVICE CLUB.

At an enthusiastic meeting of Stanford students called together recently by the Chaplain of the University, a Stanford Social Service Club was formed with a membership of seventy-five. The following is the Rev. D. C. Gardner's address:

This movement springs naturally out of the life of the University Church. The Church conserves certain purposes for which the University was built. Commenting on the charter, Senator Stanford said: "In the deed of trust we have designated the purposes of the University. The object is not alone to give the student technical education, fitting him for a successful business life, but it is also to instill into his mind an appreciation of the blessings of this Government, a reverence for its institutions, and a love for God and humanity, to the end that he may go forth and by precept and example spread the great truths by the light of which his fellow men may be elevated and taught how to attain happiness in this world and in the life eternal." The work of the Church thus far has been: (1) the development of services of public worship; (2) pastoral oversight and care; and (3) Bible study. Now, it presents to you the ideal of social service, the practical expression of the Christian doctrine of brotherhood.

A Church to be healthy must be doing things. "All seats free and no collection" is a poor sort of invitation to a church. I believe in free seats, but a collection is a good plan. It is just because the Church believes that "Faith without works is dead" that we begin to-night a scheme for Social Service. My illness delayed my plan a year, but progress has been made.

Much has been done; much remains to be done. The movement has gone beyond me. I want help. I propose, therefore, the formation of a Stanford Social Service Club, with a President, Secretary, and Treasurer. If you would like a motto, I have one to suggest: "Ich dien."

The objects of the club as they exist in my mind are as follows: (1) To set before the University the ideal of Social Service; (2) To foster, through groups or sections, the study of social problems, social betterment, social Settlements, and political science, the sections to have their own officers and times of meeting; (3) To form clubs in the neighborhood of the University; (4) To collect funds to be devoted to charitable objects, clothes for the poor, magazines, periodicals, and books, for those at sea or in lonely camps; (5) To organize a correspondence section, the members of which will keep in touch with Stanford men and women in Alaska, Africa, Panama, the Philippines, or elsewhere, and help them in their Social Service endeavors; (6) By-and-by to elect an Advisory Board to act in conjunction with the San Francisco Alumni Association, looking toward the establishment of a Stanford Settlement.

The first object of the club is to set before the University the ideal of Social Service. That is a Christian ideal, a proper ideal for a Christian Church and a Christian college. Social Service is another and higher interpretation of the Stanford spirit. It is the translation of the Stanford spirit into terms of life. What does that mean? That we are to think of others. In our struggle for personal comfort, personal success, and personal fortune, we don't trouble much about our neighbor. That's his business. And yet my duty toward my neighbor is, "To love him as myself, and to do to all men as I would they should do unto me." The first principle of Social Service is Love. What does that mean?

When we see men and women in trouble, it means sympathy and loving kindness. A handshake, a smile, will often chase the tears away.

But the young engineer or the young scientist may say: "I don't propose to settle south of Market Street, and my time does not permit the study of these problems. This plan, therefore, does not appeal to me." Well, by dint of perseverance that same young engineer or scientist may "get a job" in some construction camp—on a dam, or a river, or a railroad, or in a mine. Here lies his opportunity for Social Service. The Stanford man with backbone can do and dare lots of things, if he will, in the cause of temperance and economy, of sanitation and justice, in camp and railroad and mine. And what a comfort for a lonely Stanford exile in the frozen North, or among the islands of the sea, to be in touch with the Stanford Social Service Club! The club will exist to foster these ideas.

# LITERATURE OF THE DAY

**The Book of Genesis:** Alexander MacLaren, D. D. (A. C. Armstrong & Co., New York.)

The author of this book has been Minister of the Union Chapel, Manchester, since 1858, and during that time he has published many volumes of sermons marked by great originality. He has a very felicitous way of putting things, and everything he has written bears the stamp of a very earnest, spiritual mind. It is a great many years since a volume of his sermons first came in our way, but we have not at all forgotten the impression it made, or the pleasure it gave. The present volume is the first of a long series of "A Complete Commentary on the Bible, to be published in Annual Series of Six Volumes." In these days, when every separate book seems to require a specialist — and a very notable one, at that—this undertaking of Dr. MacLaren's does seem rather more than formidable. But it will be the garnered harvest of half a century, the ripened fruitage of patient, laborious thought and manifold experiences. If the succeeding volumes are equal to this they will be of great service to the preacher and an unfailing spring of refreshment to the devotional reader of the Bible. Refreshing—it is so infinitely much more than that to turn away from the wearying splitting of hairs over the first chapters of Genesis and the Fall, to a man who, neither accepting nor vilifying the latest verdicts of criticism, quietly passes them by and goes on his way to penetrate into the spiritual significance of the story—myth, or parable, or true in its every detail—either hypothesis seems of small account in the light of its eternal significance, of the lessons it is charged with, for guidance and warning, to every living soul. And the author brings out all this after a fashion which justifies all that we said of his work at the outset of this notice. He is always clear; there is no mistiness; his style is clarity itself. His one aim seems to be to bring out that meaning of the Bible stories which makes for righteousness and lifts man out of his narrow limitations nearer to God. We have not looked for causes of difference, and are utterly careless as to whether any exist or not. For we are conscious of having been brought out of a whirl of jarring notes into a stiller air, and into touch with one who, having gained peace, would lead others to share it with him. H. H.

**The Song of Ages:** R. J. Campbell. (A. C. Armstrong & Co., New York, $1.25.)

This is a volume of sermons by the well-known minister of the City Temple, London. He had a very unusual preparation for the Congregational ministry, considering his descent from a stock of Ulster Protestants, to whom Oxford is (or, rather, was) not so much "a home of lost causes" as the guardian and teacher of the worst "enchantments of the Middle Ages." For he went to Christ Church, graduated in honors, and became a Congregational minister only nine years ago. He went to the City Temple, the Mecca of English Congregationalism, in 1903, and is known everywhere as a remarkably able and incisive preacher, having that root of the matter in him which brings forth a continual fruitage of spiritual earnestness. Here is a bit taken at random: "In every man there is a latent Christ. The touch of the Divine Spirit wakens that Christ within and brings Him into union with the Christ above. As Origen so sweetly put it centuries ago, 'Christ sleeps in the soul of every man as He slept in the boat on the Lake of Galilee, and He wakes at the cry of penitence to still the storm of sinful passion in our lives.'" Then he goes on to illustrate what he means by a "latent Christ," using the image of some "apple trees, swaying in the wintry blast," bare and dead, and remembering that beneath their deadness "the fruit of the spring and summer days is latent now." The book abounds in like passages. And withal there is a startling plainness, expressed in terms which leave no chances for self-convicted consciences. Every congregation has the ineffably complacent who sit at ease in their Zions in Pharisaic content. But in the City Temple they must feel what Thackeray expressed as "uncommonly sharp and piercing thorns in their cushions." And there is a passage on the Reformation on page 85, which we should like immensely to quote in full if space allowed; just in one page he puts the truth of that business in a form which no ardent Churchman has ever excelled, and which no student of Church history would be likely to question. What these sermons would be, vitalized by the voice and presence, we can only dimly imagine; but out of these dead pages those who will may hear things that will stir their souls and move to salutary questionings. H. H.

**The Hunger of the Heart for Faith:** Rev. C. C. Pierce. (Young Churchman Company, Milwaukee, $1.00 net.)

Yet another volume of sermons, but this time by a priest of our own Church. But—Congregationalist, Baptist, Churchman—the consensus of the teaching is remarkable, and in all three the dominant notes of spirituality and earnestness sound clear and strong throughout. There is the consciousness of a message, and the fervent desire breaks out in every utterance, that those who hear might heed and translate their heeding into action. Bishop Satterlee, in his introduction, explains that Mr. Pierce is an army Chaplain; that these sermons were preached at the open-air service in the Cathedral grounds, Washington, at the foot of the Peace Cross, and that the congregations consisted chiefly of non-churchgoers; further, that they are published at the request of many who wanted for use at home "certain of these sermons which had impressed and aided them in their spiritual life." There can be no more supreme test of the merits of a sermon than that. And we are sure that many who did not hear them, but may read them, will not fail to find in the plain, earnest words of this book very much that will help and strengthen them in the effort to follow after Jesus in the way. H. H.

**Literary Illustrations of the Bible; Daniel, Romans:** Edited by J. Moffat, D. D. (A. C. Armstrong & Co., New York.)

These very dainty little books are a new departure. A text is taken, and apparently the whole realm of literature has been ransacked to furnish, not elucidations, but illustrations. If it is the work of one man, what he does not know in the way of books can scarcely be knowledge. If there are several toilers co-operant to the end in view, the editor must have a genius for co-ordination. But the hosts of people who in these days prefer fractions to wholes will revel in these apt quotations, and possibly the reading of these books might open the eyes of non-readers of the Bible to the discovery that in addition to other things it has large and very distinctive literary merits. H. H.

**The Sunday School Kindergarten:** Archdeacon Haverstick. (Young Churchman Company, Milwaukee, 50 cents net.)

Even where the kindergarten system cannot be carried out, this book contains some useful, extremely practical suggestions and advice which may be acted upon anywhere, if teachers would only take a little trouble. H. H.

## MAGAZINES.

**The Atlantic Monthly** has been having a vacation, or has fainted by the way, or, possibly, has been annexed en route by some mail employee with an unusually refined thirst for the best thing in monthlies; we have been sorrowing over the two months' lapse, and our gladness at its return is proportionate. For no other magazine fills the place that it does. To the readers of this paper we commend "The Reform in Church Music," which richly deserves to be read and digested by the clergy, organists, and congregations. It is a plea for Gregorians, but, apart from this, there are wise and needful protests against the sensational and emotional music of the day, which fails so utterly to interpret religious feeling. There is a very original and delightful story—"The Hermit"—and much besides that is emphatically worth reading.

**McClure's** has a noticeable article on Count Witte, by Percival Gibbon, a very clever writer, and au fait with his

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subject. There are some good stories, and some colored pictures we had rather not say anything about. H. H.

**The Nineteenth Century and After** for March has several articles on the Political Situation in England; a very masterly article on Gladstone by Lord Hugh Cecil, and one cannot say a higher word of praise than that it recalls Bagehot's famous analysis of that kaleidoscopic personality. Lady Wimborne is allowed another Cassandra shriek—this time on Education—but her "Charles' head" comes in, of course. A lady tries her hand at whitewashing "the First Gentleman of Europe," but only produces a dirty magpie effect. The Holy See and France, by the well-known Roman writer, E. Taunton, is very interesting. H. H.

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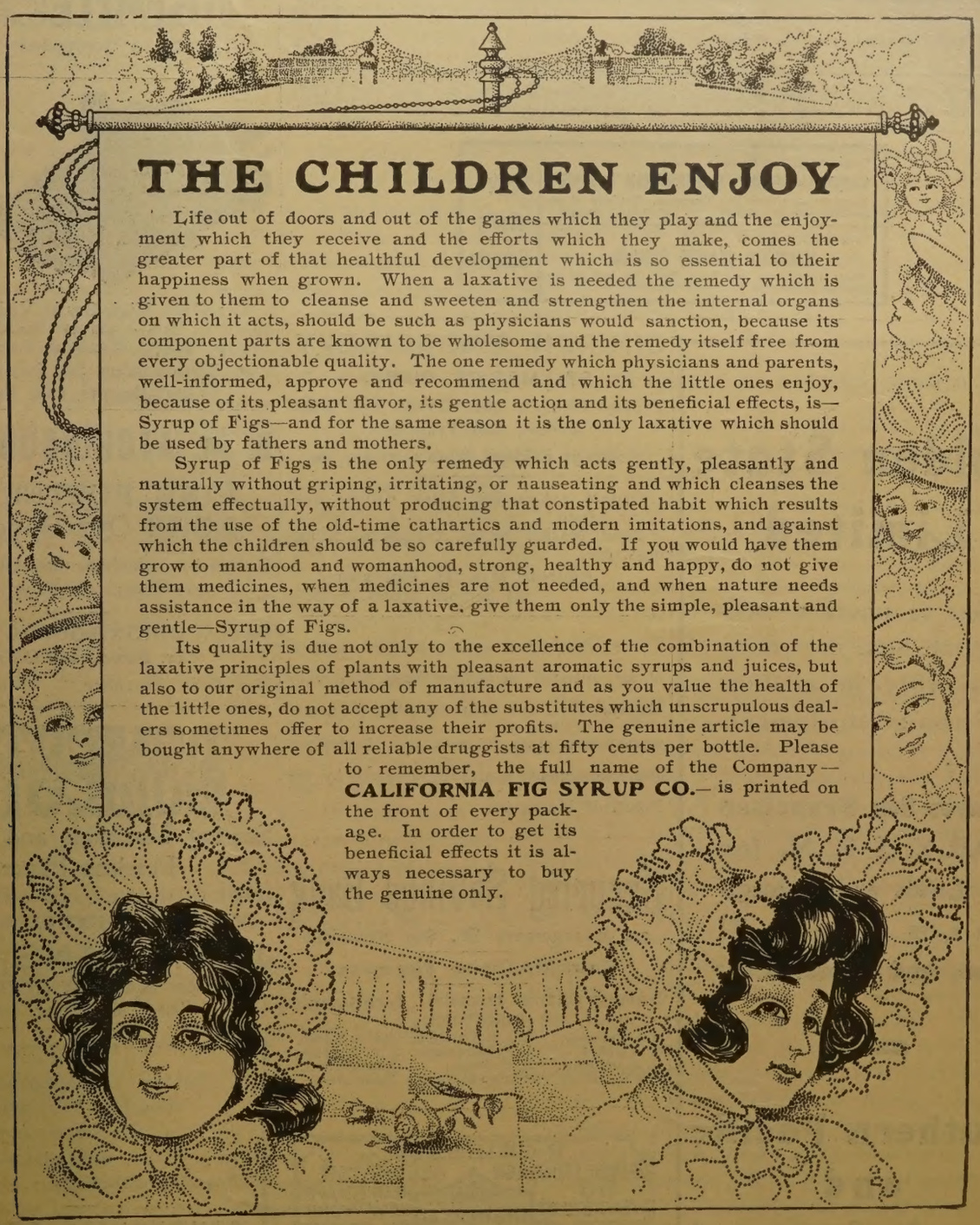
Alluding to the visible decline of Presbyterianism in New York and the attempt of its leaders to check this decay by means of money, the New York "Daily News," a secular journal, remarks that the condition is not peculiar to Calvin's sect, but is common to all forms of Protestant belief. The losses already sustained, and that will inevitably continue, would not be half so serious, it adds, if the leaders recognized the causes and set to work to overcome them. "The first of these is the assault on the Bible as the inspired word of God, the second is the assault on doctrinal belief, and the third is the absolute control of the education of children by materialists." And the last of the three is the worst. The "News" significantly concludes:

"The Reds of Europe, the Nonconformists of Britain, the American sects, and the Fools everywhere, have made public education an aid to materialism. The Reds proclaim their aim: to paganize the child. The other Fools proclaim merely a desire to further human progress. Remark that the churches which live and grow strong are educating their children, holding to precise doctrine, and standing by the Bible. All the others are fading from society. The Presbyterians do not need money half as much as faith, discipline and a better method of attack and defense."



THE CHILDREN ENJOY
Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.
Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.
Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. The genuine article may be bought anywhere of all reliable druggists at fifty cents per bottle. Please to remember, the full name of the Company—
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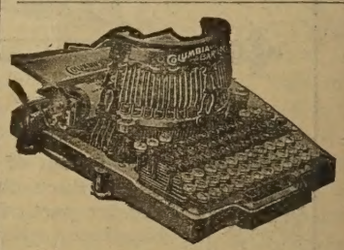

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